July 7
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such" (MORONI 7: 9).

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THE MAGNIFICENCE OF PRAYER.

BY EDWARD MEYRICK GOULBURN.

"HE that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11: 6).

Prayer is nothing more or less than a "coming to God." Now the bare conception of this thing, "coming to God," is sublime and ennobling to the highest degree. But we are familiar with the idea, and our very familiarity with it—the currency of it among religious persons and in religious books—has worn off the sharp edges of it, until it has ceased to have any definite impress. Let us seek and pray that the idea may revive with some power in our minds. And this we will do by a series of hypotheses, which shall be as landing places for the mind in its ascent.

Let us suppose as the first step that we enjoyed the privilege of opening our minds to, and consulting in our every difficulty and trial, the very wisest, and best, and most powerful man upon earth. Suppose that such a person resided in our immediate neighborhood, so as to be at all times easily accessible to us. Suppose that his doors stood open day and night, and that he had left instructions with his servant never to deny him to us. Suppose that, from his repeated invitations, coupled with the well-known sincerity of his character, we were perfectly assured that he would give his whole mind to any case which we might lay before him, and consult for us to the best of his ability, and with the keenest interest in our welfare. Can there be any doubt that the doors of this wisest, and best, and most powerful of all men would be besieged with applications for admission to his presence, and that even where persons in distress were not immediately extricated by his advice, it would be a great relief to their minds to hear him say, "This is an intricate case, and will require a

great deal of management; but be assured I will bear it in mind, and take such measures in it as are most for your welfare?"

But the judgment of even the wisest and best men, while in the body, is liable to be disturbed by many influences, which death will set aside. Mixed up inevitably with earthly interests, and looking at things more or less through the medium of public opinion, they are not now as impartial judges of truth and right as they will be, when separated altogether from the world. Let us imagine then this great separation to have taken place—the just man to have been "made perfect," and to be now in Abraham's bosom, his mind stocked not only with the experiences of life, but with the thousand additional lessons which death will convey. Imagine his spirit to be accessible after death to those in whom he felt, while living, the strongest interest. Let us suppose, to make the image more definite still, that he is a father, who has always had, during life, a word of counsel and sympathy, and a hand of succour for his children; and that it has so come to pass that death has not cut them off from this resort. Doubtless, they would avail themselves of the privilege with great eagerness; the difference between the consultations with the living and the departed parent being chiefly this, that a certain awe would rest upon their minds in the latter case, from the reflection that they had to do with the inhabitant of another world, and that the advice given would be doubly valued, coming (as, on the hypothesis, it does) from a sphere where all errors of judgment are thought to be corrected.

And now for another step in our ascent. The Scriptures speak largely of angels, a class of beings whose faculties transcend ours in our present state; and certain words of our blessed Lord are upon record, which, though they cannot be said to prove, yet, certainly, favour the popular idea of the Jews, that to each person is assigned a guardian-angel. Assuming, then, for the sake of argument, that such guardian-angels exist, let us sppose that each of them feels a special loving interest in the particular soul under his guardianship, trembles for it as in the mad frenzy of transgression it hangs upon the brink of eternal ruin, and rejoices for it, and with it, as it is plucked away from that brink by the arm of the good Shepherd, and brought back to the fold from which it had strayed. Suppose, again, in this case that we had each of us some power of access to this guardian-angel, that we could summon him to our aid,—lay our difficulties before him, unburden our minds to him, with the assurance of receiving from him both sympathy and succor. Can it be supposed that we should not avail ourselves of such a privilege, as opportunity offered? that we should never call him to our councils, or submit to him our cares?

We have now climbed by gradual stages to the summit of the mountain, and are left to contemplate a privilege, which not only

might be, but which is our own, and yet of which (partly from its very cheapness and commonness) we either do not avail ourselves at all, or avail ourselves in a formal and mechanical manner. "He that cometh to God." Inasmuch as God is the Infinite One, we can never by any reach of the mind grasp entirely the idea of coming to Him; but have we not derived some help, some clearness of view, some apprehension of the magnificence of prayer, from the train of thought which we have been pursuing? Created power, wisdom, love, all have their limits, beyond which they cannot help, counsel, or sympathise; our difficulties, our perplexities, our sins, might easily outrun them; and access to them might not be nearly of so much value as we are apt to imagine. But "he that cometh to God"—what shall I say of this privilege? The tameness of human language is disappointing when we attempt to describe it. Throw into one great sum total all that you have ever experienced, or can conceive, of wisdom and power, the most far-sighted discernments of results, with the most absolute control over them—the keenest intuition into character, with every conceivable influence for moulding it,—think of a providence not of this earth, which no opposition can surprise, and no device counterplot, calmly and serenely evolving its own designs from the perverse agencies of man, and turning the very arm which is raised to defeat it into a minister of its will,—imagine a Being so wonderfully endowed that the whole keyboard of Nature, Providence, and the human heart lies under His hand, and smitten by His mystic fingers, gives forth the harmony which pleases Him; and then invest Him in your conceptions with an intensity of love which is not discouraged by the deepest moral degradation in its objects, and which clings to the person of the sinner with unchilled devotion even while it condemns his sin with an abhorrence no less than infinite,—imagine such a Being, and imagine Him accessible to man, and you imagine One, to whom in their hour of need all the world, unless indeed the spell of some deadly fascination were laid upon them, would be resorting continually for guidance, help, and comfort. But this is no imagination. It is a reality. God is such a Being as we have labored to describe. He not only permits, but invites; not only invites, but commands, the approach to Him of every comer. And if there be no promise that every prayer shall be heard according to the exact tenor of its prescription, yet assuredly there is a promise to all who ask,—most simple, most express, most universal,—of that nourishment of grace for the human spirit, which is the alone support of spiritual life: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him?"

But might we not be reasonably barred from this access to God by a deep feeling of His purity, coupled with the consciousness of

our own sin? Indeed it might most justly be so. The Scriptures, and our own hearts re-echoing the Scriptures, assure us that in God there is, by the very necessity of His nature, a deep-seated moral antipathy to evil. "He is of purer eyes than to behold iniquity." In His holiness He is a consuming fire to the unholy creature. The rays of the sun, concentrated in a burning-glass, cause any combustible material upon which they are brought to bear to become sere, to shrivel, to crumple, to ignite, and finally to pulverize. Something analogous would be the fate of the sinner who without meditation, should presume to draw upon him the full notice of God by venturing into His presence. But we know well that God has provided for the removal of this barrier. We know well that the obedience of the Lord Jesus Christ was such that the holiness of God can detect in it no flaw; that His death and passion were the endurance by the Righteous One of God's curse upon sin; and that the earliest message of the gospel is, that both the obedience and the death of Christ are available for every member of the human family, who, without an attempt at self-justification, simply throws himself upon that plea. The way to come to God, and the only way to come so as not to meet with rejection, is Christ. "I am the way: no man cometh unto the Father but by me." In other words, when the soul is to be lifted up in prayer, it must be in dependence upon His merits and His atonement. * * *

It is now time to exhibit the bearing of these remarks upon our general argument. Prayer is the source and secret of the strength in which the Christian must cope with the duties and difficulties of life. And one most obvious danger besetting the constantly repeated prayers of persons in active life, is formality. Such persons, while too conscientious to abandon the habit of stated prayer, soon find that there is every temptation to satisfy the conscience with the attentive repetition of a form, which takes no hold of the mind, and exerts no moral or spiritual influence on the temper. Every real Christian is well aware that thus to reduce prayer to a form, is to drain away from the exercise all its virtue, until it becomes a broken vessel, empty of power and comfort. But how to prevent, even with the best disposition, its lapsing into a form? The thing is by no means easy, or to be accomplished without effort. This is just one of those struggles which beset real personal religion, and which baffle and often make sad the Christian who cannot acquiesce in mere respectability, and feels that God has called him to saintliness. The design of this treatise being to afford help and counsel to such persons, and to lead them gradually onward, let me recommend that special attention be paid to the beginning and end of stated prayers. "Before thou prayest," says the wise man, "prepare thyself." Let the mind, as much as may be, be solemnized, calmed, toned down, by taking in the thought of the

presence of God, and the sublime idea of coming to Him. It has been our purpose to indicate the path along which the mind may travel with interest and profit on such an occasion. Endeavor to recall those thoughts, or such as these, with a secret aspiration that by grace you may be enabled to realize them. Lift up the mind gradually and by stages, to some apprehension, however dim and unworthy, of the majesty, the might, the wisdom, the holiness, the love of God; and when, to use the Psalmist's expression, "the fire kindles, then speak with your tongue."

The ready excuse for not complying with this advice, which springs to every lip, is, "Time; the sort of prayer you describe asks time; and my occupations drive me into a corner for time." To which the answer is: time might probably be gained by a very little of that self-discipline which surely no man should grudge to bestow on the work of his salvation. Let conscience answer whether, despite all this pressure of occupation, time is not continually *made* for engagements of an agreeable nature? and if made for them, why not for more serious engagements? * * *

Make experiment of this advice, remembering that in spiritual as in intellectual discipline, early efforts are for the most part clumsy failures, and that repeated trials are the uniform condition of success: and you shall find, under the blessing of God, that your prayers will glow in life and interest, and will give that bright and happy tone to the mind, without which no one ever encountered successfully the duties and temptations of active life.

SEEK WISDOM OUT OF THE BEST BOOKS.

By Thomas M. Wheeler.

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II. Cor. 4: 3, 4).

To the earnest investigator of the truth, the question has no doubt often arisen as to whether the Lord is really desirous that all his children should have the same opportunity to be saved. Peter declared that God is no respecter of persons, but nevertheless it appears from the most casual observation that some have a great advantage over others, in the matter of becoming acquainted with the plan of salvation and of God's purposes with reference to his children. There is but "one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all and in you all," the Apostle Paul declared. How then is it that from the same standard of religion, the Holy Bible, so many hundred different church organizations have sprung into existence? Surely the Lord could not be the author of such confusion, nor the sponser for all the contending sects.

If it be true, then, that there is but one way into the sheep-fold, and "that he that climbeth up any other way is a thief and a robber," why did not the writers of the Holy Scriptures make the plan of salvation so plain that a fool might understand the way, even though he did not care to walk therein? This is the question that might reasonably arise in any enquiring mind when seeking for the church of Christ.

We must remember that God so loved the world that he gave his only begotten Son as a ransom, that through him eternal life might come within reach of all. Of the numerous gifts of God to his children this is the greatest, and, therefore, should be most highly prized. In the world of affairs it is quite the custom for young men to spend years in training and studying for their life's work. Seldom, if ever, does the time come when they feel they are fully and completely qualified to master every phase of the vocation they may have chosen. They are not only willing to spend their time but their means to accomplish their purpose; and yet, after all, when life's work is ended and the summons comes, we are forced by reason of the natural law to lay our bodies down and leave our accumulations behind.

This life, when compared with eternity, is but a span; in fact, it is only a speck on the horizon of the forever; yet we seem to be very much more concerned about this short period than about the countless ages of eternity. If never-ending life is such a precious gift, should we not at least be willing to devote as much time and energy in finding out the way to secure it as in preparing ourselves for this life's work? I do not discredit the man, in the least, who becomes proficient in his calling, I honor him, but we are short-sighted, indeed, if we look to this world alone.

The standard works of the Church of Jesus Christ of Latter-day Saints consist of four small volumes. Have we read them? Have we even a faint idea of the message they bring? Do we delve through their pages as studiously as we would works of science, history or fiction? The admonition of the Savior might well be heeded, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Men have spent their lives in the study of nature as it is found in the three kingdoms, animal, mineral, and vegetable. They have written volume after volume giving the result of their research, yet the simple lily of the field is not fully understood, for even Solomon in all his glory was not arrayed like one of those common forms of plant life. If men can spend so much time in finding out the secrets lying hidden in the lily, should not the "sum of existence" be worthy of their earnest consideration? The accumulation of this world's goods does not bring joy. This condition which is desired by all human beings must be attained by obedience to the law of right living, the law of God.

When Satan was cast out from the presence of the Lord he, with a third of the hosts of heaven, came to earth to tempt men and lead them from the way of truth into the meshes of sin and death. These evil spirits have been in the world since the dawn of time. They have used every means in their power to blind the eyes of them that believe not and also many of the very elect. Did not Satan put it into the heart of Herod to issue the edict that all the babes should be slain, that the Savior might perish? Was the Son of God himself not tempted in the wilderness? In fact, did not Lucifer try in every possible way to overthrow him and bring to naught his wonderful and divine mission? Why was the Prophet Joseph Smith attacked by an unseen power, which endeavored to destroy him, when he knelt in humble prayer in the grove on his father's farm? Why was his life fraught daily with dangers, and why did men seek to take his life? Simply because Lucifer, a son of the morning, sought to thwart the purposes of the Lord and gain ascendency.

Satan, as god of this world, by slander, deception, misrepresentation, derision, falsehood, and half-truths is still seeking to blind the eyes of not only unbelievers, but of many who profess faith in the Lord, "lest the light of the glorious gospel of Christ should shine unto them." The glory of God is to bring to pass the salvation and eternal life of men. But this pearl of great price cannot be obtained by sitting supinely by and pretending to exercise faith. Men must studiously search for the "iron rod" that leads to the tree of life. In fact, we should not only be willing to devote as much time to finding out God as to finding the road to material success, but we should let this purpose of life be paramount. We have the promise that if we seek we shall find, if we knock it shall be opened unto us; but we must continue to knock and we must ever seek the truth, for Satan will always be trying to blind our minds and lead us astray.

If then we wish to know God and Jesus Christ whom he hath sent, we must devote ourselves to research, we must ponder, pray earnestly and unceasingly, and put into our daily lives the doctrines as taught by him who had the right to teach with authority. The Lord is ever willing and will continue to reward the earnest and consistent searcher after truth.

"Not through instructions, nor literature, but through personality, must the gospel be chiefly spread. From lip to lip and heart to heart the truth must be passed on, the divine life in one soul to be as a torch with which to kindle it in another."—Hoyt.

"A counterfeit coin is not made genuine because of having been so considered by honest men for many years. Neither is error any less error because of having been considered truth by the good of past generations."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 7, 1921.

PRESIDENT WHITNEY'S GREETING.

To the Elders and Saints in Great Britain and Adjacent Countries:

It is with feelings of gratitude to the Giver of All Good that I renew my acquaintance with the British people in their native islands; an acquaintance begun forty years ago with my arrival upon these shores as a missionary of the Church of Jesus Christ of Latter-day Saints, and ending temporarily with my release and return to America in the summer of 1883.

I have more than one reason for cherishing a sincere regard for the people of Great Britain. In the first place, I belong to them, by lineal descent. The river Wye, in Herefordshire, gave to the Whitney family name its origin, and my earliest American ancestor was an Englishman who settled at Watertown, Massachusetts, in 1635, fifteen years after the landing of the Pilgrim Fathers. In the next place, it was my mother's father, Heber C. Kimball, one of the earliest Apostles of the Church, who, at the head of its first foreign mission, introduced the restored gospel to the inhabitants of this historic land.

Such traditions alone would suffice to interest me in a nation that has done much for the Lord's latter-day work. It is a matter of history that this Church, in an hour of extreme peril, was saved by the founding of the British mission. Added to these considerations are my own personal experiences, first as a traveling elder in the London conference, and afterwards as assistant editor of the *Millennial Star*. In some verses entitled "Lines on Leaving England," written at the close of my former mission and published in the forty-fifth volume of the *Star*, I endeavored to express my sentiments toward the "Mother Country" and its people, particularly the friends whom I was then leaving behind. Some of those lines are here reproduced:

Farewell old England! Thou hast been to me—
  Albeit a stranger to thine ancient strand—
A friend to whom, while longing hence to flee,
  I yet shall grieve to give the parting hand.

'Tis not that thou art fair—for fair thou art,
  Far more than fame's or fancy's tongue hath told;
'Tis not thy royal court, thy rushing mart,
  Thy verdant meadows, fields, and forests old,
Thy ruins grey from time's unfailing flight,
  Nor palaces, nor temples manifold;
Nor all that woos and wins the wondering sight,
  Where art and nature rival wings unfold.

Ah! no; all these I willingly forsake,
For scenes to me far lovelier and more dear,
From which to part did erst this bosom shake,
While from these eyes fell many a tender tear.
But 'tis that here I leave, perchance fore'er,
Hearts loyal, warm and loving, but for whom
My lingering stay amidst, that doth appear
As brief and bright as Spring's ephemeral bloom,
Would seem an exile desolate and drear.

My sentiments then are my sentiments now, in returning, after a lapse of eight and thirty years, to resume my missionary labors in this land and extend them, if Providence wills, into other lands. My experiences in the mission field, here and elsewhere, have not differed materially from those of other servants of the Lord who have preached or are preaching the good tidings to an unbelieving world. I know what it is to be insulted and even mobbed for proclaiming the truth as it is in Jesus Christ. Yet I have never allowed myself to harbor any but friendly feelings toward the people among whom I have labored, and I seek no recompense other than the opportunity of doing good to those who have illtreated me. I come to my present task with undiminished regard for this great nation and its people—English, Scottish, Irish, Welsh, and Manx.

But no true servant of the Master, the One who died for all, can limit his affection for God's children by the boundary lines that separate nation from nation. My heart goes out to the saints and to those who will yet become saints, in all these parts, and to the elders laboring therein—but not to them alone. I am equally interested in those connected with our continental missions—fields that I have not yet visited, but hope to become acquainted with in the near future. Meanwhile, I greet them through the medium of the *Star*.

In taking up the duties of President of the European mission I sense the weight of responsibility that has been placed upon me by the Presidency of the Church, and the need of humility and of absolute reliance upon the Lord for any degree of success that may crown my humble efforts to advance His cause. I might despair of being able to keep the affairs of this great mission up to the standard set by my worthy and competent predecessors, did I not have firm faith in the doctrine taught by the good and wise founder of the Nephite nation: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." A part of the preparation in my case is already provided, in the able corps of assistants by whom I am surrounded.

In this spirit I enter upon my labors. If I know my own heart, its dominant desire is to strive diligently and unselfishly for Him

who has said: "This is my work and my glory—to bring to pass the immortality and eternal life of man." To that end I solicit the faith and prayers of His people, and invoke the help and guidance that He alone can give.

ORSON F. WHITNEY.

Notice.—In future all communications relating to the European Mission should be addressed to President Orson F. Whitney.

(Signed) GEORGE ALBERT SMITH.

A BRITISH JOURNALIST'S DEFENCE OF MORMONS.

THE following interesting letter appeared in the Birmingham *Sunday Mercury* of June 12th last. It is an able defence of a much-maligned people, and is reprodnced here in the hope that it may help correct the false impressions entertained by many people in this country with respect to the Latter-day Saints, or Mormons:

To the Editor of the *Sunday Mercury*.

Sir,—Really one thonght that the last snfferers of that jaundiced disease known as "Mormonitis" had died, but one appears to be left in the person of your Special Commissioner, who wrote the absurdity entitled "Utah's Sealed Brides," in last issue.

Like him (or her) I too have been a student of Mormonism in Salt Lake. For six months I lived in Mormon homes as a spy, and for twelve in Mormon homes in this country.

I am not a Mormon, do not believe in their religion, and never will be a Mormon. I would not sacrifice my glass of beer and my pipe (the Mormons are teetotalers and non-smokers) for all their tenets, but in a spirit of British fairness I must protest against this attack on a good-living, honest people in Salt Lake, many of whom are natives of Birmingham, Sheffield, Nottingham, and other Midland towns.

Your correspondent's knowledge of the Mormon movement is so absurdly crude that he does not know that the missionaries in this country during the war did not number half-a-dozen. There were a few hundreds, however, who laid down their lives in France—Mormons from Salt Lake with the American armies, and Mormons from Canada with the British armies.

In 1919-20 there were only a dozen missionaries in this country. To-day there are not in the whole of Europe 60, far less 600.

The yarn about polygamy and sealed brides is as libellous as it is absurd. Does he (or she) know that the Canadian and the United States Parliaments have protested against the repetition of such slanders in this country, and that the British Home

Secretary has emphatically denied that "sealed brides," or polygamy exists either among the Mormons in Utah or Canada? If he (or she) does not know, it displays crass ignorance on the subject. If he (or she) knows, then the libel is all the more serious.

On account of these absurd British attacks on a small section of the people of Utah, meetings of non-Mormons were held in Salt Lake a year ago, and manifestoes were drawn up and circulated in this country protesting against the unjust and false attacks on the Mormons.

These non-Mormons denied the existence of "sealed brides,' and polygamy—in fact, gave the lie direct to such persons as your Commissioner. These manifestoes were signed by:

The Governor of Utah, who is a Jew.

The Roman Catholic Bishop of Utah.

The Utah Bishop and Ministers of the Methodist Episcopalian Church, which is affiliated with the British Wesleyan Church.

The Congregational, Baptist, and all other ministers of Utah.

The Chief of the Police of Salt Lake and all other chiefs in Utah.

The editor of the Utah *Daily Tribune*, the great anti-Mormon organ, who, in a leader, protested against the slanders and libels on the Mormons in Britain.

The Chamber of Trade and Commerce of Utah.

The Rotary Club of Salt Lake, and last, but by no means least,

The Seven Supreme Court Judges of Utah.

The United States Senate, on which there is just one Mormon, unanimously passed a resolution (which has been forwarded through our Ambassador to our Home Secretary), protesting against the slanderous attacks in this country.

One British paper recently secured from the Governor of Utah Prison the number of men convicted of polygamy (what we call bigamy) within the past thirty years (including the period your correspondent says the U. S. Government "prosecuted many pillars of the Church") and they totalled nine, one of whom was once a Mormon, but had been expelled. Nine cases of bigamy in Utah in thirty years; nine convictions for bigamy at each Assize Court held in populous areas in England every time it sits. Birmingham alone has had hundreds of polygamy cases in its Assize Court within the last thirty years.

The Rotary Clubs of the world conferred at Salt Lake two years ago. Each delegate returned convinced that the stories about the Mormons were absolutely false. The conference takes place at Edinburgh next month. There are to be several non-Mormon delegates present from Salt Lake and Utah. I would suggest that your correspondent interview these non-Mormons, and make his (or her) allegations in their presence. He (or she) would get a shock, to put it mildly.

There is a standing reward of £200 for anyone who can prove that a girl has ever been enticed out to Utah to become a sealed bride. Here is a fair sporting offer. Let your correspondent provide, through the editor, the name and former British address of one girl who has been so deceived. The matter will be sifted to the bottom by a non-Mormon agency, and will not cost your correspondent a cent. If the case is proved the money will be claimed and handed over to your Commissioner without even a penny deducted for postage.

I leave the public to judge if that is not a fair and a sporting offer.—Yours, etc.

William D. Black.

AMAZING TOMB DISCOVERIES.

The *Liverpool Post and Mercury* of the 28th ult. contains an interesting account of a remarkable discovery made recently in the district of Martres-de-Vayre, when a lucky stroke with a pickaxe brought to light the whole daily life of a small market town of Roman Gaul. How the discovery was made and what it revealed has been described to the Academie des Belles Lettres by M. Camille Jullian from a report made by M. Auguste Andollent, the Anvergne correspondent of the Academy: "A party of men breaking up the ground with pickaxes struck something hard, which proved to be the cover of a Gallic-Roman stone coffin. The cover, when raised, revealed a beautiful woman, the flesh as perfect as it had been on the day of her death, and her long plaited black hair arranged around her pillowed head. The vision only lasted a few minutes, and then, before the eyes of the workmen, the flesh, under the warm sun, crumbled to dust, and soon there was nothing left but a skeleton robed in a serge dress.

The woman had slept in her stone coffin intact for eighteen centuries, perfectly preserved by the emanations of carbonic acid gas from neighboring mineral springs. The period was accurately determined by experts who examined the various objects buried in the grave, and it was decided to make further excavations. Five other tombs were found—that of a young woman with fair hair dressed in white and wearing beautifully made leather sandals; that of an older woman, who, with her own hair, even in death wore an artificial plait; that of an old man with a beard; and, finally, two tombs, containing the remains of a little girl and a woman.

The objects found in the tombs are of the greatest interest—coins which determine the exact date; vases, crockery, baskets, many little toilet accessories and women's ornaments, linen, clothing, and shoes, all appearing to have been made only yester-

day. There were even fruits scarcely shrivelled, and a branch of box was still green. Scientists explain the apparent miracle by the fact that the carbonic acid gas from the neighboring springs, being heavier than air, had driven out all the air in the coffins, and, while not mummifying the bodies, had conserved them and everything buried in the tombs in a perfect state of preservation for 1,800 years.

The French experts engaged on the excavations declare that never have bodies and articles of this period been found in such a perfect state and the shoes and clothing especially will enable scientists to determine the exact methods by which they were made. The false plait of hair and the many small articles found in the tombs prove that women of the first century, even though they were only peasants, were every whit as careful of their personal appearance as they are to-day.

AN OLD MAN'S VIEWS ABOUT DEATH.

In the current number of the *American Magazine* there appears a very interesting conversation between a young man and an old man. The young man is Bruce Barton (34), a famous journalist, and the old man is Russell H. Cornwell (82). Mr. Cornwell, the editor says, "has delivered about 10,000 lectures all over the United States at an average net profit of one hundred and fifty dollars each, and has turned every cent over to poor boys who were trying to work their through college. At the end of each month he balances his books, pays his bills, and gives away the residue."

In the course of the conversation, Doctor Cornwell expressed his views concerning death. He said: "Nature prepares the way for the end, softening the road that all of us must travel, as the leaves falling in the autumn soften the pathway and relieve the shock. You remember what Cicero said: 'The death of a young man is like the forcible wrenching of an apple from the tree before it is ripe, like the quenching of a high fire with buckets of water. All nature seems to rebel against it. But the apple ripens, and falls without a jar into the outstretched arms of the earth, that are padded soft with grass; the fire burns low, and flickers out so silently that one can hardly say at what instant it expires. * * * So comes death to old age, naturally, peacefully, like a friend. * * * 'If a man die shall he live again?' Youth asks the question half in hope, half in dread. But old age hardly asks it at all. Quietly, peacefully, conviction creeps into the spirit as a staying guest. The assurance of another life lies deeper than the Scriptural text. Half a century before the birth of Christ in 'pagan Rome,' as we are wont to speak of it, wise, brooding old Cicero looked deep into his own heart and read the

answer to his hopes. You remember he said: 'I do not wish to depreciate life, as many men and good philosophers have done; nor do I regret having lived, for I have done so in a way that lets me think that I was not born in vain. But I quit life as I would an inn, not as I would a home. For nature has given us a place of entertainment, not a residence.' 'But I quit life as I would an inn.' Was ever a finer sentence penned by the hand of man? We sit here, you and I, in this hotel. In an hour I shall check out and go to meet my next engagement. In a year, or five years, or ten, or twenty at the uttermost, I shall check out of this hotel I call my body and start on the last and greatest and most thrilling trip of all. And I am ready. My bags are packed; my friends have gone ahead. I shall be going to those I love.'"

Some of Utah's Material Wealth.—An announcement has been issued by the United States Census Bureau in the form of a return of vegetables produced in the various states during 1919, the last crop year for which these statistics are available. The compilation shows that in that year Utah devoted 12,047 acres to the cultivation of Irish or white potatoes, and the yield of the tubers was 1,648,400 bushels, of the value of $3,484,607; and that she also produced in that season 12 bushels of sweet potatoes, worth $30. The white potato is very much the largest of the state's vegetable crops. Next in importance, quantity and value of vegetables raised for sale comes the tomato, with 3,648 acres, of the value of $518,162; though green peas showed up well, with an acreage of 2,434 and a value of $158,177. Going down the list alphabetically for other products, we find that asparagus was cultivated on 65 acres and the yield was worth $15,954; green beans, 220 acres, worth $32,753; cabbage, 273 acres, worth $58,435; cantaloupes, 240 acres, worth $52,743; celery, 104 acres, worth $44,858; cucumbers, 93 acres, worth $15,217; lettuce, 22 acres, worth $6,170; onions, 175 acres, worth $77,166; spinach, 2 acres, worth $310; sweet corn, 206 acres, worth $19,639; and watermelons, 390 acres, worth $72,770. The state is credited with a total of 8,309 acres devoted to vegetables raised for sale, and a vegetable crop valuation of $1,164,731—outside of potatoes.

FROM THE MISSION FIELD.

Social.—On Saturday, June 18th, 1921, a social was given in Albian Hall, Darlington, by the saints of the branch to welcome Elders Charles W. Speierman and William E. White, who are assigned to labor in the Darlington and Shildon branches. The evening was very pleasantly spent; a well prepared program of songs,

recitations, and games was rendered. Strawberries and other refreshments added to the enjoyment.

Baptisms.—On Saturday, June 25th, 1921, a baptismal service was held in the Sunderland chapel, when three candidates from West Hartlepool and one from Gateshead were baptized by Elders Robert E. Finch and Charles W. Speierman and were confirmed immediately after by Elders Finch, Speierman, and Thomas V. Phillips. Elder Robert E. Finch conducted the services and Elder Charles W. Speierman spoke on baptism and the reception of the Holy Ghost.

Special Meeting at Birmingham.—Thursday evening, June 23rd last, a special meeting was held in Handsworth chapel, Birmingham. Presidents George Albert Smith and Orson F. Whitney, and Sisters Lucy W. Smith and May Wells Whitney were in attendance. President Smith told of his love for the Lord's great latter-day work, bade good-bye to the elders and saints, and expressed the hope that they would hold fast to the gospel. Sister Smith told of the pleasure she had experienced in relief society work in the mission, and later held a meeting with the workers in the Birmingham organizations. President Whitney delivered a very impressive discourse. Said the world is in the Saturday night of its history, and all should prepare for the glorious Sabbath, when the Savior will come. President Edgar W. Jeffery expressed the gratitude of the Birmingham conference for the visit of the Church officials.

Branch Conferences.—A branch conference was held at Swindon, June 26th, 1921. There were present Elder Fred R. Morgan from the Cardiff office, all the branch officers and saints, together with a number of investigators. Two sessions were held. At the Sunday-school session the authorities were presented and sustained. The evening session was largely attended by saints and a number of investigators. President F. Coombs discoursed upon the "Divinity of the Gospel," and Elder Fred R. Morgan upon the "Restoration of Gospel." A peaceful spirit prevailed at the meetings.

A district conference of the Merthyr, Cardiff, and Pontypool branches was held at Varteg, June 26th, 1921. There were present, President David N. Low and Elders H. D. Hansen, Frank Lockyer, Richard Williams, Jr., Gomer O. Thomas, D. D. Terry, C. K. Munk, also branch officers and saints. Two sessions and a priesthood meeting were held. The Sunday-school session was largely taken up with exercises by the Pontypool school. The authorities were presented and sustained. Timely and instructive talks were made by President David N. Low and by the elders

present, and also by branch officers. Several investigators were in attendance.

On Sunday, June 26th, 1921, the Halifax branch conference was held. There were three sessions. The morning meeting was for the priesthood and officers. Elder Prisbrey and President Harry S. Stoker gave much good advice and encouraged the brethren and sisters in their labors. At the Sunday-school session a pleasing program was rendered, a number of children taking part. There was a large attendance at the evening meeting. Solos were sung by Sister Florence Harpin and Miss Clark. President Stoker and Elders Prisbrey and Jacobsen spoke on appropriate subjects. The good turnout at the meetings showed that the efforts of the elders are bearing fruit.

DIED.

LOUGHTON.—At Fulbourn, near Cambridge, May 9th, 1921, Thomas Loughton, late of the Norwich conference.

CROSBIE.—On June 10th, 1921, Brother John Crosbie, first counselor to the president of the Edinburgh branch, died after a weeks' illness. During the war Brother Crosbie labored untiringly in the Master's cause, and it was largely through his efforts that the branch was kept intact. Funeral services were held Monday, June 13th, and were presided over by President William Little.

BRIGGS.—On Saturday, June 25th, 1921, funeral services were held over the remains of John Briggs, beloved father of Sister Ada Briggs of South Shields branch. The funeral service was largely attended by saints and friends, and was conducted by President Osmond C. Crowther and Elder James T. Palmer.

DERBYSHIRE.—On Sunday, June 26th, 1921, funeral services were held in the Middlesborough chapel over the remains of William and Raymond Derbyshire, twin sons of President and Sister William Derbyshire, of the Middlesborough branch. The services were conducted by President Osmond C. Crowther and Thomas V. Phillips.

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